

## Religious Notices.

FIRST PRESBYTERIAN CHURCH.—Rev. H. W. Ballantine, Pastor. Public worship on the Sabbath at 10:30 a. m. and 7:30 p. m. Sunday-School at 12 m. Sunday-School prayer-meeting Sabbath, at 7 p. m. Weekly prayer-meeting Thursday, at 7:45 p. m.

FIRST BAPTIST CHURCH.—Rev. Ezra D. S. Morris, Pastor. Sunday services: Preaching at 10:30 a. m. and 7:30 p. m. Sunday-school at 10:30 a. m. The Lord's Supper on the first Sabbath of each month, close of morning service. Prayer meeting on Thursday evening. Young People's meeting, Tuesday evening at 7:45 p. m.

METHODIST EPISCOPAL CHURCH.—Rev. Albert Mann, Jr., Pastor. Sunday services: Preaching at 10:30 a. m. and 7:30 p. m. Sunday-school at 10:30 a. m. Prayer meeting, Thursday evening at 7:45. Class meetings, Tuesday and Friday evenings at 7:45 o'clock.

WESLEYAN PRESBYTERIAN CHURCH.—Fremont Street, corner Franklin Street. 10:30 a. m. Duffield, Pastor. Sunday services: 10:30 a. m. and 7:30 p. m. Sunday school, 12 m. Weekly prayer meeting at 1 o'clock each Thursday evening in Chapel Street.

CHURCH (Episcopal).—Liberty street. Rev. W. G. Farrington, D. D., Rector. Morning service, 10:30 o'clock. Second service, 7:30 p. m. except first Sunday in month, when it is at 3:45 p. m. Sunday school at 3 p. m.

HOPE CHAPEL.—Sunday school every Sabbath 10:30 a. m. John G. Broughton, Superintendent.

CHURCH OF THE SACRED HEART.—Rev. J. M. Nardiello, Pastor. First mass, 8:30 a. m. High mass, 10:30 a. m. Vespers, 3 p. m. Sunday school, 2:30 p. m.

BERKELEY UNION SABBATH SCHOOL.—Hold in Berkeley Union House, Bloomfield Avenue, every Sunday at 3 p. m. John A. Skinner, Superintendent. All are welcome.

WATERSIDE M. E. CHURCH.—Rev. J. E. Egbert, Pastor. Sunday services: Preaching, 10:30 a. m. and 7:45 p. m. Sunday school, 10:30 a. m. Class meeting Tuesday evening at 8 p. m. Children's class for religious instruction Saturday at 3 p. m.

ST. PAUL'S EPISCOPAL CHURCH, (Watesside).—Rev. James P. Farson, Rector. Service, Sunday 10:45 a. m., 7:45 p. m. Sunday school, 9:30 a. m. Seats free. All are invited.

GERMAN PRESBYTERIAN CHURCH.—Rev. John M. Endris, Pastor. Hours of service, 10:30 a. m., and 7:30 p. m. Sunday school 2 p. m. Prayer meeting, Tuesday evening.

REFORMED CHURCH (Brookdale).—Rev. William G. E. See, Pastor. Sabbath service 10:30 a. m. and 7:30 p. m. Sunday school, 9 a. m. E. G. Day, Superintendent. Prayer meeting, Wednesday evening.

SILVER LAKE.—Sabbath school held every Sunday, in the hall, at 3 p. m. Mr. Herbert Smith, Superintendent. Gospel meeting every Sabbath evening at 7:30 o'clock. Prayer and Conversations meeting, Wednesday evening.

ST. MARK'S CHURCH, (Bloomfield Ave.)—Sunday services: Preaching at 10:30 a. m. Sabbath school 3 p. m. E. A. Smith, Preaching 7:30 p. m.

Rev. Jeremiah Murray, Pastor.

An Appeal to the Friends of the Essex Homoeopathic Hospital.

At the close of the first fiscal year of the Essex Homoeopathic Hospital the Governors of that institution appeal to its friends for such material aid as will enable them to carry on their work efficiently for the coming year. In support of this appeal, they present for consideration the following facts. For fifteen years the Homoeopaths of the Oranges have given liberally of their time and money in support of the Memorial Hospital, one of the most worthy and useful of the charitable institutions of the State. While acknowledging the good work done by this hospital, many persons have still felt an earnest desire that Homoeopaths who needed hospital treatment should have facilities similar to those provided at the Memorial Hospital, with physicians of their own school in attendance.

With this end in view, about a year since, application was made to the Governors of the Memorial Hospital for permission to establish within its walls, a ward, to be under the charge of Homoeopathic physicians, and to be supported by Homoeopaths.

This request having been denied it was deemed advisable to establish an independent institution; and in May last, the Essex Homoeopathic Hospital was chartered under the general law of the State of New Jersey, with a Board of Governors of eighteen ladies, residents of the Oranges, Newark and Montclair. This number has since been increased to thirty-six. For the purpose of properly presenting the objects of the institution, and for obtaining material aid in its support, a public meeting was held in Upper Music Hall on the fifteenth of June last. This meeting was well attended, and the enterprise so warmly approved, that \$3,000 were subscribed or pledged by those present for its first year's support. Thus encouraged the Board of Governors leased a large house in Chestnut street, East Orange, furnished it partly by purchase, and partly by contributions of furniture, bedding, and necessary utensils, engaged an experienced matron, and with an efficient medical staff opened the hospital for the reception of patients.

The first patient was admitted on the twenty-fifth of June, 1885, and from that date to the first of April, 1886, fifty-one patients have been received, and forty-three discharged, cured or improved. Only a small proportion of these have been paying patients, consequently the expenses have been paid mainly by the contributions of friends of the institution. The Chestnut street house, not having proved as well situated, or convenient, as was expected, another place was sought for, and on the first of April the hospital was removed to a house corner of Grove and Main streets, and nearly opposite National Hall. This location seems to be a very favorable one, on account of ease of access for patients and physicians, while the house seems well adapted for hospital purposes. The past nine months have fully demonstrated the need of such an institution, to meet the wants of a community which is largely composed of Homoeopaths. The demand for the

services of the hospital will undoubtedly increase, in proportion to the increase of its facilities for doing the work that has been undertaken, and the Governors appeal with confidence to the liberal public of the Oranges, Newark, Montclair, and the other towns of Essex county, to so give of their abundance that none sick or suffering shall be left uncared for, on account of lack of means for the work. Contributions of money may be sent to Mrs. John H. Bradley, Brick Church, N. J., Treasurer of Essex Homoeopathic Hospital. On behalf of the Governors:

Mrs. D. N. Ropes, President.

Mrs. F. B. Mandeville, Vice-President.

Mrs. John H. Bradley, Treasurer.

Mrs. Josephine O. Brewster, Secretary.

## LITERARY NOTES.

English Hymns: Their Authors and History.

"All hail the power of Jesus' name."—Psalms.

It is not precisely known where or when Edward Perronet was born. He was the son of Rev. Vincent Perronet, who was the Vicar of Shoreham, in Kent, from 1726, and a fast friend of the Wesleys. Charles and Edward Perronet were probably born not far from the date just given. In 1746 they were preaching in the Methodist connection, and in 1750 Edward is mentioned in Charles Wesley's diary. In 1755, when the question of separation from the Church of England came up, the Perronetts favored, and the Wesley's opposed the measure. In 1756 Edward wrote *The Mitre, a Satirical Poem*, in three cantos. This enraged the Wesleys, and angered the Countess of Huntingdon also. The poem was anonymous, but it was traced to Perronet and suppressed. However, John Wesley, by whose efforts it was canceled, said in later times: "For forty years I have been in doubts concerning that question: What obedience is due to heathenish priests and wicked infidels?" Perronet's relation to Lady Huntingdon's society was thus broken off, and he ended his days in Canterbury, January 2d, 1792, as the minister of a Dissenting congregation. His last words were: "Glory to God in the height of His Divinity! Glory to God in the depth of His humanity! Glory to God in His infiniteness! And into his hands I commend my spirit!"

The famous hymn was written in 1779 and published in 1780, in the *"Gospel Magazine."*

Some fifty years ago a Methodist local preacher, named William Dawson, was preaching in London on the divine offices of Christ. He was a very extraordinary character, even in a denomination which has furnished strange examples of originality and eccentric power. He came from Yorkshire, and was only a plain farmer; yet his vivid and audacious imagination enabled him to sway the largest audiences, and to avoid by its own tremendous momentum the vulgarity and irreverence which would have otherwise crippled his influence. "Billy Dawson," as he was familiarly styled, was a man of genius, and in this sermon on the offices of Christ he showed it. He had portrayed the Saviour as teacher and priest, and he proceeded to set forth his glory as a king in his own right over saints and angels.

Kindling at the thought, he drew the picture of a coronation pageant. The great procession was arrayed. Prophets and patriarchs, apostles and martyrs, moved grandly on. The vast temple was filled, and at the climax of the thought the preacher suddenly broke from his ordinary tone and sang, with startling effect:

"All hail the power of Jesus' name,

Let angels prostrate fall,

Bring forth the royal diadem,

And crown him Lord of all."

"The effect," says Christopher, "was overwhelming. The crowd sprang to their feet, and sang the hymn with a feeling and a power which seemed to swell higher and higher at every verse." This was the grand result of Edward Perronet's verses.

In 1870, the hymn had appeared without signature in the *"Gospel Magazine."* Five years later it was known to be of Perronet's composition. It was included in *Occasional Verses, Moral and Sacred*, published in 1785, which, though it also bore no name, was known to be by him. The first version of the hymn contains eight stanzas, of which five are substantially the same as our usual form. The concluding stanza, however, has not suffered by its amendment, as the original shape is manifestly inferior to the present one:

"Let every tribe and every tongue

That bound creation's call,

Now shout in universal song,

The crowned Lord of all."

A part of Dr. Belcher's account of this hymn is worth quoting:

"We add here another anecdote; and, though it does not directly bear on Perronet's hymn, it does on his character, as on that of the eminent preacher to whom it likewise relates.

"Mr. Wesley had long been desirous of hearing Edward Perronet preach, and Mr. Perronet, aware of it, was as reluctantly determined he should not, and, therefore, studied to avoid every occasion that would lead to it. Mr. Wesley was preaching in London one evening, and, seeing Mr. Perronet in the chapel, published, without asking his consent, that he would preach there the next morning at five o'clock. Mr. Perronet had too much respect for the congregation to disturb their peace by a public remonstrance, and too much regard for Mr. Wesley entirely to resist his bidding. The night passed over. Mr. Perronet ascended the pulpit under the impression that Mr. Wesley would be seated in some corner of the chapel, if he did not show himself publicly, and, after singing and prayer, informed the congregation that he appeared before them contrary to his own wish; that he had never been once asked, much less his consent gained, to preach; that he had done violence to his feelings to show his respect for Mr. Wesley; and, now that he had been compelled to occupy the place in which he stood, weak and inadequate as he was for the work assigned him, he would pledge himself to fur-

"Another fact does bear on the hymn. In 1795, the late Rev. Dr. Bogue preached one of the first sermons before the London Missionary Society. One of Rowland Hill's biographers tells us, Mr. Bogue, in the course of his sermon, said: 'We are called this evening to the funeral of Bigotry, and I hope it will be buried so deep as never to rise again.' The whole vast body of people manifested their concurrence, and could scarcely refrain from one general shout of joy. Such a scene, perhaps, was never beheld in our world, and afforded a glorious earnest of that nobler assembly where we shall meet all the redeemed, and before the throne of the Lamb shall sing in the last hymn of the service—

"Crown him, crown him, crown him Lord of all!"

Let us not forget that, owing to the personal antipathy of the Wesleys, this hymn was at first refused admission into the Methodist collection. It has now become the English *Te Deum*, sharing with Bishop Ken's doxology the spontaneous approval of all Christian hearts. Dr. H. M. MacGill has even translated it into Latin verse, commencing, *Salve, Iesu!* for men!"

The Rev. E. P. Scott was a mission

ary in India. One day, on the street of a village, he met a very strange-looking native, who proved to be from an interior tribe of murderous mountaineers who had not received the Gospel. Going to his lodgings the good man at once prepared for a visit to them, taking, among other things, a violin. His friends urged that he was exposing himself to needless peril, but his only answer was, that he "must carry Jesus to them." After two days of travel, he was suddenly confronted by members of the tribe which he sought, who pointed their spears at his heart. Expecting nothing but instant death, he drew out the violin, shut his eyes, and commenced to play and sing: "All hail the power of Jesus' name." At the stanzas, "Let every kindred, every tribe," he ventured to open his eyes, and found an altogether different face to affairs. It was the commencement of a residence of two years and half, and its results were great. The missionary told this story on his visit to America, whence he returned to die among the people to whom "All hail the power of Jesus' name" had given him access.

Oliver Holden, the author of the tune "Coronation," to which this hymn is so inseparably united, was a carpenter, whose love of music carried him into the study and composition of religious melodies. He was a pioneer in American psalmody, and his tune has displaced the original setting of "All hail the power of Jesus' name." William Shrubsole wrote the tune, "Miles Lane," for this hymn, in the organ gallery of Canterbury Cathedral, in the latter part of the last century; and to this setting it is usually sung in the Methodist churches in England. But "Coronation" is the accepted tune on this side of the water, and it is not likely to be changed.

Ex-president Arthur's law partner, Mr. Ran-

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tive Assembly of New Jersey, Dr. W. A. Drury of Westfield, Rev. Dr. Edward of Ocean Grove; and many others are witnesses that Palmer's "Skin-Success" is a soft, sure and speedy remedy for skin complaints of every name and degree of severity.

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